

troops were young, and not accustomed to war. He cannot be blamed for not having adopted this course.

Capital. Centralization may extend over their as-
spicious semblance of culture, but never reform
them to the core, never generate a new, healthy
life. These populations have been ground for cen-
turies beneath the most degrading oppression; and
first of all, the self-respect, the dignity of man is to
be regenerated. Each of the countries and nation-
alities of European Turkey has its special charac-
teristics. These can develop only under congenial
conditions. Centralization would kill them, federa-
tion will foster and encourage them. In federation
is their salvation and the promise of a better future.
Their civilization is to evolve from within them-
selves, and not be superposed from without as a
cold, hard formula. Aspiration after mental and
physical culture is inborn in man. Now-a-days the
very atmosphere hourly evokes such aspirations in

However this same centralization, so powerful for external and defensive action, was the means by which poison was spread all through the organism. Centralization annihilated the political importance of local institutions, and palsied the life and growth of the populations at the roots. Then the Empire fell. Centralized governments, as was the Byzantine, are easily destroyed by a victorious enemy. Local independence engenders those patriotic feelings so often nipped in the bud, and frozen to the root by the soulless mechanism of centralization. Nevertheless, Constantinople remains a pre-eminent strategic position for the regions around the Black and the Egean Seas. While the Turks, however, during four centuries, awed Europe from Constantinople, other paramount conditions constituted their power. Those conditions have vanished, and the possession of the Straits and of the country on both sides of the Propontis, cannot save Turkey from crumbling in pieces. The possession of Constantinople would crush any small or large sovereignty; but the city, with a convenient circle of country, can be erected into a free and neutral harbor, similar to the German Hanseatic towns. As a member of a Greco-Slavic confederation it would lose its sting, and become a mart for the commercial intercourse of Asia and Europe.

Such seems to be the normal, most healthy, and, politically, the most practical transformation of the Turko-European inheritance. Then only can modern improvements, ways of communication, railroads, be introduced with security, or with hope of

riage.

—For here is the vital truth that your theory overlooks: The Divine end of Marriage is parentage or the perpetuation and increase of the Human Race. To this end, it is indispensable—at least, eminently desirable—that each child should enjoy protection, nurture, sustenance, at the hands of a mother not only but of a father also. In other words, the parents should be so attached, so devoted to each other, that they shall be practically inseparable but by death. Creatures of appetite, fools of temptation, lovers of change, as men are, there is but one talisman potent to distinguish between genuine Affection and its meretricious counterfeit; and that is the solemn, searching question—“Do you know this woman so thoroughly and love her so profoundly that you can assuredly promise that they will forsake all others and cleave to her only till death?” If you can, your union is one that God has hallowed, and Man may honor and approve; but, if not, wait till you can thus pledge yourself to some one irrevocably, invoking Heaven and earth to witness your truth. If you rush into a union with one whom you do not thus know and love, and who does not thus know and love you, yours is the crime, the shame; yours be the life-long penalty. I do not think, as men and women actually are, this law can be improved, when we reach the spirit world, I presume we shall find a Divine law adapted to its requirements, and to our moral condition. Here I am satisfied with that set forth by Jesus Christ. And, while I admit

Turning now from French cutlery to British glass, I find you telling your readers that the deficiency in this latter had been "in all probability" due to the fact, that "the competition of foreign artisans" had been entirely excluded. On the contrary, my dear Sir, it was due to restrictions on internal commerce, glass having been, until within a few years past, subjected to an excise duty, yielding an annual revenue of more than \$3,000,000. To secure the collection of that revenue, it had been found necessary to subject the manufacturer to such regulations in reference to his mode of operation as rendered improvement quite impossible. From the moment that domestic commerce became free, domestic competition grew, bringing with it the great changes that have since occurred. That such is the case, is known to all the world, and yet I find no mention of these important facts in this article intended for the readers of *The Post*. Would they not, my dear Sir, be better instructed were you to permit them to see and read both sides of this great question?

What has recently been done with British glass, is precisely what was sought to be done in France by Calbers and Turgot, both of whom saw in the removal

benson expressed in yesterday's *Journal*.
but too soon. Mr. Heath expired at 4 o'clock yester-
day. Intelligence of this event will diffuse gloom
among a wide circle of friends at Auburn, of which
city he was one of the most active and respected citizens.
Generous, warm-hearted, energetic, and sagacious, his
character was one both to be admired and imitated.
His friendship. He represented the Cayuga and Wayne
districts with ability in the Senate from 1850 to 1864.
This Winter he came to Albany, a few weeks since,
and was stopping at the Delavan House, when he was
stricken by illness which terminated in a fatal
termination.

His remains were taken to Auburn to-
day by his brother-in-law, Spencer S. Benedict, sen-
ior, for interment. [Albany Evening Journal, 18th.